CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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The Minor Review.

ART. 11.—*Sermon of Dr Nichols, at the Ordination of Rev. Thomas Tracy, in Biddeford.*

THE text of this discourse is from Rom. xiv. 16, *Let not then your good be evil spoken of.* By *good*, the apostle intends *liberty of conscience;* which therefore is the subject of the preacher's valuable and discriminating practical remarks. This is a subject of so extensive importance, and so needing to be well understood, that we cannot help wishing that he had dwelt longer at the threshold upon the illustration of the chapter. Paul's doctrine on the subject is so admirable and conciliatory, that when fairly brought to view, it precludes all cavil or denial. There can no case occur of differences among *Christians*, to which his remarks will not apply, and in which his decision respecting a christian temper, liberty of conscience, mutual respect, and forbearance would not lead to consequences of inestimable worth. "He reasons upon broad and liberal principles, equally forcible in every period of the christian world. The brethren were consciencious, and Christ was their judge, therefore they should live in peace; their fraternity should not be disturbed. . . . And this duty he rests, not on the insignificance of the dispute, but on the conscienciousness of the parties, and their accountability to Christ alone."

These principles are of the greatest practical importance, and of the most extensive application. How desirable and how conducive to the welfare of man and the honour of religion, that they should be universally applied! Their application is not always without difficulty; but it is justly remarked by DR NICHOLS, that they are more faithfully adhered to in the present age of increasing knowledge, than in those periods when the Scriptures were less widely diffused, and not so well understood.

Still however, even in this improved state of the church, this "good" is not so secured to us that it may not be abused, suspected, or denied; and it is needful for Christians to take heed, that they so exercise it as to afford no just occasion for reproach. This is the topic which the preacher proposes to illustrate, under the two following divisions:—

I. "There are some respects in which it would be impossible for the most consciencious Christians to avoid suspicion and censure.

II. "There are others in which they are able and bound to avoid them."

The first remark is true, because of the prevalent prejudices, suspicions, and jealousies among Christians, which render them but too ready to regard with unfounded ill will, those persons who at all vary from their standard. The examples which are adduced in this discourse, are very happily accommodated to the state and temper of the times, and suggest lessons of the soundest wisdom.

First, in regard to the use of reason in matters of religion;—be as discreet as you may, as guarded as you can, and proceed no further than the profoundest reverence for God's word may warrant and require; yet you cannot escape the obloquy which so many stand ready to heap upon you, "of setting up the suggestions of your minds against the authority of Christ." How melancholy is this fact; and yet how certain!

Again; on the subject of the Divine character and government;—however solemn may be your conviction of God's impartiality, and however it may lead you to the most earnest piety and active beneficence; yet you cannot escape reproach of some, because you will not use *their* forms of speech in speaking of his moral dealings with man, and of man's moral state by nature. And this too, when in fact you may differ from them in nothing else, but in this refusal to use certain phrases!

"But let them be informed, that you reject certain expressions, which strictly speaking are at variance with these sentiments, as that of total depravity, for example, which implies an absolute incapacity of religion, and not a few of them may feel concerned. Because they have been accustomed to this phraseology in the religious circle, in which they have moved; and because they receive it in a sense different from that, which it properly conveys. With them it is only a strong expression for the actual sinfulness of men; and hence, the scriptural passages they produce in its support, are for the most part such, as speak of any great depravity at all in any age, nation, or individual. Others I am sensible, however, refer to the same texts, as proving the moral inability of man to become good; —but with what force, it is not my present business to inquire."

Another illustration to the same effect is found in the subject of divine influences, and the mode in which religion gains root, and the process by which it grows up in the heart. Be as devout and consciencious as you may, there are those who will not cease to reproach and suspect you, because you do not talk like them; even though they should find that at bottom you scarcely differed from them in the shadow of a shade.

Another similar illustration is drawn from the doctrine of the trinity. We would gladly quote the whole of this head, if we had room. We must confine ourselves to the following:

"Besides, whatever may be the personal rank of the Son; whether the opinion of the Trinitarians be correct, who esteem him equal to the Father, or that of the Unitarians be better, who hold him simply to be subordinate; it may appear to your minds, that if there be any scriptural truths, which are of deeper importance to us than others, we are far more concerned to be acquainted with the messages which Christ has communicated to us from the Deity—than to know the precise metaphysical relation, which he bears to the Godhead himself. To investigate this relation he has left us no express command; but he has required us in the most urgent and solemn manner to obey his instructions. These views, it may be believed, are not destined to appear more extravagant, as the world becomes more enlightened. They are probably entertained by no inconsiderable portion of those, who may differ from you in phraseology and name. Still, you need not be apprized how many are the excellent individuals, to whom different impressions from your own have been endeared; and whose mistakes are not only sincere, but have been occasioned in no inconsiderable degree by the misguided influence of religious feelings."

But while in these and similar particulars, we must still scrupulously follow the dictates of conscience—assured of the approbation of God, though not able to escape the evil speaking of men; yet there are other particulars in which we are able and bound to avoid it. Three of these are pointed out under the second division of the discourse. The first is, that our conduct be not inconsistent with our principles; but those who lay great stress in their language on charity and candour, must also "strive to be distinguished by the liberal, magnanimous, and benevolent character of their remarks and deportment in every respect."

The next suggestion we copy in the author's words. Nothing can be better said:

"Those Christians again, who would avoid incurring the unfavourable criticism of the most serious part of the community, should be careful to afford no just occasion for the charge of lukewarmness and indifference; and especially if any erroneous impressions are entertained, that their religious principles are not so favourable to zeal as could be wished. Zeal, I am sensible, is an uncertain criterion of the truth of the cause, in favour of which it is displayed. In this the Papists have perhaps surpassed the Protestants, and the Heathen have possibly exceeded both. But still, not to be engaged in a rational manner in religion is a sufficient occasion for remark. To every denomination or society of Christians therefore, who would enjoy for themselves and for their sentiments the respect of the religious community, nay of the world at large, it may be properly said, give no handle for the imputation, that you are reposing in the slumbers of indifference. Be up and doing. Be rationally zealous. Be devoted to the spread of Christianity. Abound in your attention to the sabbath, and gospel institutions. Impart religious instruction to the young. Counsel and exhort your vicious and wicked neighbours. Encourage the well-disposed. Exert yourselves to bring all to the house of God who are accustomed to neglect it. Discountenance impiety and immorality in every form; and spare no pains in your power to exalt the tone of morals and religion in the circles, in which you are placed."

The last remark is on the necessity of recommending our religious sentiments by showing that they have no deficiency in solemnity and seriousness.

"If any may feel rationally induced to make a vigorous and serious religious effort, it is those, who believe, that they are now upon trial for eternity in the strictest sense; that life and death are submitted to their free and voluntary choice; and that they shall be happy or miserable hereafter, according to their neglect or their observance of Christ's commands. Should they further believe, that the essential articles of Christian faith and practice are plain and simple, not demanding our attention to curious points, they must consider this, as an additional motive for them to be serious. Since in proportion as we view our light to be clear, and our duties evident, the greater our guilt, if we fail to follow the one and discharge the other."

We have thus given to our readers an abstract of the discourse of this distinguished scholar and impressive preacher, for which we merit their thanks; and we close with the earnest prayer, that the practical efficacy of so sound and valuable suggestions may not be lost.

Miscellanies.

There has lately fallen in our way a copy of an old edition of the Bible, printed in 1613, in *black letter.* This edition has bound up with it a compilation, entitled, *The Booke of Psalmes collected into English meeter, by Thomas Sternhold, Iohn Hopkins, and others; conferred with the Hebrew, with apt notes to sing them withall. Set foorth and allowed to be sung in all churches, of all the people together, before and after morning and evening prayer.* In this book we have found the following riddle, or *creed* as it is called, of St Athanasius, versified and set to music. We publish it as a curious relic of the dark ages, for the entertainment, rather than the edification of our readers.

THE SYMBOLE OR CREED OF ATHANASIUS,

Called *quicunque vult.*

What man soeuer he be,
that saluation will attaine;
The Catholike beleefe he must
before all things retaine.
Which faith unless he holykeepe,
and undefiledly,
Without all doubt eternally
he shall be sure to die.

The Catholike beliefe is this,
that God we worship one
In Trinitie, and Trinitie
in Unitie alone.
So as we neither doe confound
the persons of the three;
Nor yet the substance whole of one
in sunder parted be.

One person of the Father is,
another of the Sonne;
Another person proper of
the holy Ghost alone.
Of Father, Sonne, and holy Ghost,
but one the Godhead is;
Like glory coeternall eke,
the Maiestie likewise.

Such as the Father is, such is
the Sonne in each degree;
And such also we do beleeve
the holy Ghost to be.
Uncreate is the Father, and
uncreate is the Sonne;
The holy Ghost uncreate, so
uncreate is each one.

Incomprehensible Father is,
incomprehensible Sonne,
Incomprehensible also is
the holy Ghost of none.
The Father is eternall, and
the Sonne eternall so
And in like sort eternall is
the holy Ghost also.

And yet though we believe, that each
of these eternall be;
Yet there but one eternall is,
and not eternalls three.
As we incomprehensible, we
ne yet uncreate three,
But one incomprehensible, one
uncreate hold to be.

Almighty so the Father is,
the Sonne almighty so;
And in like sort almighty is
the holy Ghost also.
And albeit that every one
of these almighty be;
Yet there but one almighty is,
and not almighties three.

The Father God is God the Sonne,
God holy Ghost also;
Yet are there not three Gods at all,
but one God and no moe.
So likewise Lord the Father is,
and Lord also the Sonne;
And Lord the holy Ghost, yet are
there not three Lords but one.

For as we are compeld to grant,
by Christian veritie;
Each of the persons by himselfe,
both God and Lord to be,
So Catholike religion,
forbiddeth us alway;
That either Gods be three, or that
there Lords be three to say.

Of none the Father is, ne made,
ne create nor begot;
The Sonne is of the Father, not
create, ne made, but got,
The holy Ghost is of them both,
the Father and the Sonne;
Ne made, ne create, nor begot,
but doth proceed alone.

So we one Father hold, not three,
one Sonne also not three,
One holy Ghost alone, and not
three holy Ghosts to be.
None in this Trinitie before,
nor after other is;
Ne greater any than the rest.
ne lesser be likewise.

But every one among themselves,
of all the persons three;
Together coeternall all,
and all coequall be.
So Unitie in Trinitie,
as it is said before;
And Trinitie in Unitie,
in all things we adore.

Therefore what man soeuer that
saluation will attaine;
This faith touching the Trinitie,
of force he must retaine.
And needfull to eternall life,
it is that every wight;
Of the incarnating of Christ,
our Lord beleeue aright.

For this the right faith is, that we
beleeue and eke doe know;
That Christ our Lord the Sonne of God,
is God and man also.
God of the Fathers substance got,
before the world began,
And of his mothers substance borne,
in world a very man.

Both perfect God and perfect man
in one, one Jesus Christ;
That doth of reasonable soule,
and humane flesh subsist.
Touching his Godhead equal with
his Father God is he;
Touching his manhood, lower than
his Father in degree:

Who though he be both very God,
and very man also;
Yet is he but one Christ alone,
and is not persons two.
One not by turning of the Godhead,
into the flesh of man;
But by taking manhood to God,
this being one began.

All one not by confounding of
the substance into one;
But onely by the vnitie,
that is of one person.
For as the reasonable soule,
and flesh but one man is;
So in one person God and man,
is but one Christ likewise.

Who suffered for to save vs all,
to hell he did descend;
The third day rose again from death,
to heaven he did ascend.
He sits at the right hand of God,
the almightie Father there;
From thence to iudge the quicke and dead
againe he shall retire.

At whose returne all men shall rise,
with bodies new restord;
And of their owne workes they shall give
account vnto the Lord.
And they vnto eternall life,
shall goe that have done well;
Who have done ill shall goe into
eternall fire to dwell.

This is the Catholike beliefe,
who doth not faithfully
Believe the same, without all doubt
he saved cannot be.
To Father, Sonne, and holy Ghost,
all glory be therefore;
As in beginning was is now,
and shall be euermore.

The following is from an excellent article in the Unitarian Miscellany, entitled *Virtue the Great End of Christianity.*

There is an inseparable connexion between religion and pure morals, good works, virtue. By virtue is to be understood "a performance of our whole duty." It includes all those good affections, principles, feelings, and habits, after which we are taught by the dictates of reason and the precepts and example of Jesus to aspire. To produce in us this virtue, is the great end, which moral and religious instruction labours to accomplish. The primary object of God, in conversing with man through prophets and messengers, has been to render him better, to deter or recall him from sin, to assist him in becoming and remaining virtuous. This is the principal object of *all* the discoveries, the precepts, the promises and threatenings, the institutions and ordinances, of the gospel; the object of the life and ministry of Jesus, of his instructions and example, of his sufferings and death. "He gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works."

Would we know then whether our religion is efficacious, whether our hopes of being saved by it are well founded? Does it minister to good dispositions and virtue? Does it render us diligent in discharging our duty in our several relations and circumstances? Is our faith productive of acts of justice, kindness, and mercy? It has then a value; our hopes of heaven are then well founded. We build on a rock against which the winds shall for ever blow, and the tempest beat in vain. But if, while we make high pretensions to faith and piety, our lives are immoral and vicious, our habits loose and careless, our hearts cold, selfish, worldly—let us fear—for our religion is but a name. We have not yet partaken of the spirit of Christ, and they that have not his spirit are none of his. We build on a frail foundation—our hopes are traced in sand—the floods will soon blot them out for ever.

What is the worth of our religion, if it does not extend an influence over the temper and conduct? What is its value, if it is only a dress thrown around us? What, if it wastes itself in controversy about points of an abstract and shadowy nature, mistakes fanaticism for piety, the suggestions of a heated imagination for illuminations of the spirit, and morbid states of feeling for sensible touches of grace? Let it go with us into the world to chasten and refine our pleasures, to restrain our passions, to exalt our feelings and views, to purify and ennoble our characters. Let it teach us patience in trials; forbearance, meekness, candour in judging and speaking; let it re-kindle our cooling charity, and minister warmth to the kind affections. It is then we display its power; then may we expect to enjoy its consolation in affliction, and its hopes in death. It will enliven the chamber of sickness, become the support of age, and a guide to immortality and heaven. A. L.

BRIEF HINTS TO PARENTS.

Manners.—Good manners add lustre to virtue. Their object is to oblige and pay proper attention to others. In order therefore to inspire children with such a disposition, we should endeavour early to infuse the spirit of that precept—"Honour all men;" and teach them, that kindness and civility are due to all; that a haughty, positive, or contemptuous manner, is not only ill bred, but unchristian; and especially to be avoided in our behaviour to our servants, or those in inferior stations in life. To these they should never be suffered to behave with haughtiness, nor even to speak with a commanding tone of voice; as it will have a direct tendency to cherish pride and self-importance.

It is also necessary to guard children against vulgar habits, as loud talking and laughing.—Whispering in company does not comport with good manners, and mimicry is the favourite amusement of low minds. Speaking, when it interrupts reading or conversation, and the habit of contradicting others, are improper, and should be checked.

At meals, children of suitable age should be admitted to table with the family, when convenient. This privilege will improve their manners, and tend to prevent bashfulness and awkwardness.

If you wish to form your sons and daughters to gracefulness or virtue, let them read the Spectator and the Rambler, in which they will also discover some good poetry and much genuine criticism.

Nothing can excuse the want of rectitude. No situation in private life and no political dilemma can justify a departure from moral principle. Virtue and happiness are inseparably connected; they are like the heat and the light of the sun, always warming, enlightening, and invigorating the habitations of man. If you can lie down in your bed each night, and, according to the advice of Pythagoras, review the transactions of the day, and find that your heart has been honest and pure, where is the man under the canopy of heaven, with whom you would exchange situations? There is none. Rejoice then and be glad. Happiness is always in your power, because you can always be virtuous.

CHRISTIAN REGISTER.

BOSTON, FRIDAY EVENING, APRIL 2, 1824.

We have inserted a communication this week in relation to the religious excitements in some parts of Maine. Our correspondent is desirous that we should publish something whose tendency shall be to counteract their extravagances. This we are ready and desirous to do, provided it can be done without our being misunderstood, —without leaving the impression that we are opposed to all religious sensibility, and to all extraordinary attention to the concerns of another life. There are some minds who mistake an opposition to fanaticism and spurious religion, for an opposition to religion itself.— With such, the simple suggestion, that they *may* be wrong, or even the gentlest expostulations, are at once regarded as open enmity to their spiritual interests, and as proceeding not only from a great *coldness* in religion, but from an entire *want* of all religion. With such, any suggestions which we may make, will probably be of but little avail. There are undoubtedly some, however, who, though liable to be imposed upon and deceived by the novel and artful proceedings of bold, forward, and insinuating strangers, are not yet entirely ready to abandon the friendly counsels of their "long-tried spiritual guides." To such our suggestions will be addressed.

Let it be distinctly understood, that nothing gives us higher satisfaction than to hear of an increase of genuine piety and well-disciplined religious sensibility. At the same time we are not insensible to the momentous difference between that steady and genial warmth of piety, which, on the one hand, grows out of fixed religious principles, just views of God, and of our moral natures, relations, duties, and prospects, —and on the other hand, that diseased and unnatural heat of zeal, which flames for a moment, while the imagination is roused and the feelings excited, by prayers, and singing, and noisy exhortations, but which dies away and vanishes when these external excitements cease. We know but little of the particular instances of fanaticism and extravagance to which our correspondent alludes. We are so well acquainted, however, with the general course of these excitements, and with the arts commonly used by the promoters of them, that we feel in but little danger of mistaking the case. Whilst we would avoid the injustice of branding all itinerant preachers, indiscriminately, as hypocrites and deceivers, we would, at the same time earnestly caution those who are exposed to their operations, to examine well their characters and pretensions before trusting themselves to their guidance. In how many instances have they not proved entirely unprincipled and abandoned! Is it judicious or safe to trust ourselves at once to those of whom we know nothing but from the acquaintance of the moment, and who take advantage of the prevailing respect that is felt for the clergy, by imposing themselves upon us in that character? What are the methods by which these men usually accomplish their purposes? Do they even attempt to operate upon sedate and thinking men? Do they address themselves at all to the understandings of the people? Do they not rather seek the timid and the excitable as the subjects of their operations? Do they not address themselves chiefly to the imagination and the feelings, and thus by rousing the passions and by exciting new and strange sensations in their auditors, deceive them into the belief that these new feelings are religion? The unhappy consequences of such a state of things have been repeatedly witnessed in various parts of the country. A sad falling away, a prevailing religious indifference, and sometimes a confirmed scepticism and bold impiety are the result of these feverish and unnatural excitements. And why should we expect it to be otherwise, when the subjects of them have so mistaken the substance and essence of religion? When the excitement of passion subsides, being destitute of fixed religious principles, they are left without any resource; and from disappointment in not finding in what they falsely supposed to be religion, any thing permanent or satisfactory, they hastily conclude that the consolations and happiness of religion are a mere pretence, and they consequently abandon themselves to the guidance of passion and interest. Examples of this kind, almost without number, can be produced. These facts, together with the circumstance that the previous character of many of the converts is known to have been abandoned in the extreme, should put the reasonable and thinking part of the community on their guard against the arts and wiles of itinerant strangers, who come to us with no recommendation but their great show of zeal for our spiritual welfare.

Let those whose minds are tender and susceptible, and who feel an anxiety for their spiritual state, consult their old and tried friends,— wise, sedate, and pious ministers of the gospel, of known character and worth; and not yield themselves to the guidance of meddlesome and obtrusive strangers who are more distinguished for their inpertinent boldness and flaming zeal, than for their exemplary deportment, or their knowledge of the truths & duties of christianity.

Support of the Poor. The system lately adopted in many of our towns for the support of the poor, is found to possess such great advantages over the old mode of supporting them, that there is but little doubt it will soon be introduced into all our towns. The example of Salem is particularly striking, and must convince the most obstinate of the utility of the system. The expenses for supporting the poor during the past year, ending March 2d, amounted to $14,448, of which $12,126 were for the Alms-House, and $2,322 for poor not in the Alms-House. The income from the establishment last year was such as to leave a balance in its favour of $1,558. The number of paupers in the Alms-House, March 4, 1823, was 318— on the 2d March 1824, it was 263.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Letters on the Trinity.—No. 4.

My dear friend,

I desire to call your attention at present

II. *To some of the passages in the New-Testament which assert, or imply, the doctrine of the Trinity in the opinion of Trinitarians.*

The first I shall notice is John i. 1. "In the beginning was the word, and the word was with God, and the word *was* God."

This notable text is deemed sufficient by many, to prove beyond all doubt, the *oneness* of our Saviour with his Father, in the character of the Supreme God. He, say they, is meant by the "Word," and it is expressly declared, the word was *God*. Several answers may be given to this view of Christ. Supposing the Messiah *is* meant by the term The Word, and allowing that he is styled *God*, the appellation may have been given in a *subordinate sense*, as has been already shown is frequently the case in the scriptures. Or the term *Word* may be *personified*, as is *Wisdom*, in the book of Proverbs, and may mean the *scheme of salvation*. Or there might have been some subtle and mystical distinctions made, in the days of the apostle John, by the philosophizing or sceptical, respecting the nature of God; to one of which the term *Word* might have been applied; and the apostle may have argued *against* such distinctions or emanations, declaring the unity of God, that the attribute or quality designated was no other than God himself. It is evident from the chapter, from which the text is selected that if our Saviour be the supreme God, he could not have been designated by the term *Word*, for it is said, verse 14, "And the word was made flesh, and *dwelt among us*," and again, verse 18, "No man hath *seen God*, at any time."

It is said that Jesus must be God, as *worship* was offered to him when he was on earth. Matt. ii. 2. The wise men declared, "We have seen his star in the east, and have come to worship him." Verse xi, "And when they were come into the house, they saw the young child with Mary his mother, and fell down and *worshipped* him." Matt. xxviii. 9, "And they [the women at the sepulchre] came and held him [Jesus] by the feet, and worshipped him." John ix. 38, "And he [the man whose sight Jesus had restored] said, Lord, I believe, and he *worshipped* him." Heb. i. 6, "And again when he bringeth in the first-begotten into the world, he saith, and let all the angels of God *worship* him." Luke xxiv. 52, "And they [the disciples, after the ascension of the Saviour] *worshipped* him. It is evident, I think, that the words *worship* and *worshipped*, in the above recited texts, do not mean religious adoration, but simply homage. It seems the *wise* men had been looking for the Messiah, the King of the Jews, and having seen an orb, a star, or meteor, in the sky travelling towards Bethlehem, they came with presents, to hail the Prince of peace. Now, it is probable these Magi had the same expectations, in relation to the Messiah that the Jews generally had. *They* expected only a temporal deliverer; and there is every reason to suppose these sages were in the same expectation. It is not probable that the *women at the sepulchre* or the man restored to sight, paid *religious* worship to Jesus, for even the disciples did not at *that time*, if ever, believe in him as God. But there is a text that will place the question in its true light, and show conclusively that nothing more was intended than obeisance or homage. Matt. xx. 20, "Then came to him the mother of Zebedee's children, with her sons, *worshipping* him and desiring a certain thing of him." What she desired was that her sons might sit on his right and left hand in his *temporal* kingdom, thereby discovering that she entertained no notion of Jesus as a spiritual prince, and of course that she did not offer him worship as to a God.

John xx. 28. "And Thomas answered and said unto him; [Jesus] my Lord, and my *God*."

There have been a variety of opinions as to the meaning of this text. Some believe it was an exclamation of wonder or surprise; but this has been objected to as involving the apostle in a profane use of the name of the Deity. Bishop Pearce renders it, "I own thee now to be Jesus the Christ, and *as such* my Lord and my God," but this appears far fetched. "Slichtirgius," says Sparks, "has well observed, that the great surprize manifested by Thomas on this occasion, instead of affording proof of the general belief of the apostles and the proper deity of Christ, is a strong argument *to the contrary*. Had Thomas believed Christ to be God it could give him no surprise to know, that he had risen from the dead. He must have supposed that all things were possible with him, and when he was convinced of the remarkable fact of his resurrection, he could feel no astonishment." It appears to me that the expression of Thomas was an expression of surprise, of subdued obstinacy, and an ejaculation of devout thanksgiving. My Lord! It is indeed my master, my teacher, my saviour: And my God! I thank thee, O God, that my doubts are resolved, that my reason is convinced, that my heavenly master is indeed raised from the dead. I offer this as my own conjecture of the meaning of this celebrated text. It has its difficulties, and I only promised you the aid of an unlearned interpreter of the sacred Scriptures. Whether the true meaning be given, or not, or whatever may be its import, the text cannot militate against the general language of scripture,— the vein of truth that runs through the sacred volume.

There is a class of texts in which God is denominated a *Saviour*, from which some infer that the saviour, Jesus Christ, is God. They are the following. Luke i. 46 and 47, "And Mary said, my soul doth magnify the Lord, and my spirit hath rejoiced in *God my Saviour*." 1 Tim. i. 1, Paul an apostle of Jesus Christ by the commandment of *God our Saviour*." Titus i. 3, "according to the commandment of *God our Saviour*. Jude 25, "To the only wise *God our Saviour*." Now it by no means follows, that because the same *title* is given to Jesus as is given to God, that therefore they are the same persons, or that being the same person they are one Being. God is our Saviour in a general and absolute sense, and Jesus is our Saviour as he is our deliverer in a particular sense. So God is our Father, and we have Fathers of our flesh. God is Father and Man is Father to the same child of mortality.

Besides, the connexion in which some of the above texts stand in Scripture proves that a distinction is made between God, and Jesus Christ. 1 Tim. i. 1, "Paul an apostle of Jesus Christ by the commandment of God our Saviour, *and* Lord Jesus Christ,* *which is* our hope."— In the verse following the above quoted, Titus i. 3, is the expression, "From God the Father, *and* the Lord Jesus Christ our Saviour." Mary, the mother of Jesus, in expressing her joy in God, her Saviour, did not surely mean him who was to be her son, for even after his birth, and at his crucifixion, it is evident she did not, any more than her afflicted companions, or the other disciples of Jesus, believe in him as the Supreme God.

There are some texts, it cannot be denied, which, as they are rendered in our translation of the bible, almost necessarily imply that Jesus is called God. I do not wish to avoid, or gloss them over. The assertors of the Divine Unity ought not to avoid meeting the trinitarian arguments in their full strength. In offering some remarks upon these texts, I am aware that it has been said, and is not seldom reiterated, that Liberal christians would be wise above what is written,—that they wrest the Scriptures,—that when they come to a stumbling block, they call it a mis-translation, &c. But these are vulgar accusations. Biblical criticism is widely diffused, at the present day. Not only learned divines, but laymen, are theologians; and the critical study of the Scriptures is not peculiar to any one sect. The inquisitive and learned of all sects are examining the ancient languages, criticising fearlessly the translation (it is about the *fortieth*, which we have) in which we read the Holy Scriptures; and detecting many errors and some interpolations. The superstitious reverence for the *translation*, has therefore, in a considerable degree vanished, and few, at this time, think there has been an inspiration of all copyists, transcribers, and translators of the Bible, even to the minutiæ of *punctuation*, for, be it remembered, the original Scriptures had no punctuation.

The first text, amongst those alluded to, is Acts xx. 28, "To feed the church of *God*, which he hath purchased with his own blood." Several learned trinitarians, and among them Griesbach, (who has been called the Prince of biblical critics, and who is held in deserved honour by enlightened men of all sects, and is authority at Andover) have pronounced the common translation erroneous, and aver that it should be translated the *church of the Lord*. The next passage is that which is often cited by trinitarians, Romans ix. 5, "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." The celebrated philosopher and Christian, John Locke, translates the passage thus, "God, who is over all, be blessed for ever;" but he was a Unitarian. Whether this is the correct translation, or whether the word "be" has been omitted after the word "God," scholars may discuss, and every reader may decide for himself. I pass over several texts deemed of less weight by trinitarians, of a similar character to the above, and come to 1 John, v. 20,—"Even in his son Jesus Christ. *This is the true God, and eternal life.*" Those persons who consider that the latter clause refers to our Saviour, should read 2 John v. 7, "For many deceivers are entered into the world, who confess not that Jesus is come in the flesh. *This is a deceiver and an Antichrist.*"—"The same rule of interpretation, (says Sparks) which, in the former text will make Jesus to be the true God, will here make him to be a 'deceiver and an anti-christ.'" I have known trinitarian ministers cite 1 John iii. 16, "Hereby perceive we the love *of God*, because he laid down his life for us," as undeniable proof that Jesus was therein called God, while it is known that the words "of God" were introduced by the translators, as are all words printed in *italics* in our bibles, to make the sense more apparent, as they deemed it.— But the principal text relied upon by trinitarians is 1 John v. 7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." And it does appear to corroborate the notion of a three-fold Deity, or rather three Deities.— This passage has been proved to be an interpolation, not by Unitarians only, but by learned Trinitarians. Bishop Lowth, Archbishop Newcombe, the Bishop of Lincoln, &c. have pronounced it spurious. Rev. Henry Ware, jr. in his Letters to Dr McLeod, of New York, published in a small tract, has shown satisfactorily that the above text is not Scripture authority. The Andover Institution, I am informed, has published an edition of the Testament in Greek, in which the text above is omitted. Notwithstanding such criticism and evidence, the "three heavenly witnesses" are brought forward at this day by trinitarian preachers and writers in proof of the doctrine of the trinity, without a hint being suggested of the text being a doubtful one. This *blind* adherence to antiquity, to venerable error, to the belief of forefathers, without using our own light, has probably perpetuated many false views, and spread a mist over many parts of holy writ.

S. W.

* Griesbach omits the word "Lord" in this verse, and renders it thus; "God our Saviour, and Jesus Christ our hope." He also considers the words "Jesus Christ" as doubtful, and that the true reading in this place probably was, "God our Saviour and our hope." —Ed. Register.

To the Editor of the Christian Register.

Sir,—I have just received a letter from an acquaintance and friend of mine in Lincoln county, Maine, in which he gives an account of the fanatical proceedings of some of the itinerant preachers in that region.

I have been surprized to learn that *some* from respectable and well-educated families have been *taken* by the arts of these men, and induced suddenly to leave their sober, faithful, and long-tried spiritual guides, and to follow after strangers, of whose characters and principles they know nothing, except what may be learned from a short and very imperfect acquaintance.

Knowing that the Christian Register circulates considerably in that region, and that it has been the uniform purpose of this paper to recommend a religion which is chastened, unobtrusive, and enduring,—a religion of the *understanding* as well as of the *affections*,—in preference to one which consists chiefly in a particular state of the *feelings*, and hence which must be unsettled, fitful, and evanescent,—I have been induced to address a line to you in the hope that you or some of your correspondents will publish something on the subject that will put the people upon reflection, and be a means, perhaps, of preventing some from too hastily yielding to the influence of merely *excited feelings*, and doing that, in a moment of warmth, which may afflict and alienate their friends, and which, in their cooler moments, will undoubtedly become to themselves a subject of bittter but unavailing repentance.

Excuse the liberty I have taken in obtruding this subject on your notice, and accept the assurance of my esteem, &c. S—— E——

Salem, March 27, 1824.

For the Christian Register.

Mr Reed,—Mr Frey, Mr Simon, and others appear to be making extraordinary exertions in favour of their brethren, the Jews. I certainly have no doubt of the honesty of their motives, but highly commend them for their endeavours to restore that once favoured, but now degraded and outcast nation. My only doubt is, whether the people will act *understandingly* on the subject. Now I would cheerfully contribute my mite, provided the measures adopted, and the agents selected, be such as I can approve. But if the orthodox are to have the whole control of the funds of these societies, and, if missionaries of the orthodox cast only, are to be employed, as the heralds to announce to the Jews Jesus Christ as the true Messiah, I shall certainly keep my money, or appropriate it to some other object. I would even as soon give it to the Foreign Missionary, or to the Education Society, or to aid any other association instituted for the dissemination of orthodox or Calvinistic tenets.

To explain:—I very well remember, some few years since, when Education Societies were getting up through the country, as auxiliary to the parent society, that it was confidently stated by some of their promoters, that their charities would be bestowed on all denominations without exception. And it has been so stated since.* By those means many persons of liberal sentiments were induced to become subscribers, presuming they would be governed by, and act upon the broad principles of universal benevolence and general utility; and thousands of dollars were obtained, which are now withholden, or have taken a different direction. What but this, sir, has been the cause of those alarming deficiencies in the receipts of the society, of which they complain so pathetically in their late reports? And this they must have expect-

* *See Recorder of* 22 *Feb.* 1823.

ed, unless by a very fortunate concurrence of circumstances, a large proportion of the *heathen*, "at home," should be converted to Christianity,† before the real principles of the society should be thoroughly understood.

But to return:—If my fears with respect to the Jews Societies are unfounded, I beg to be corrected. I should rejoice to see the Jews embracing Christianity in its purity, unclogged by Calvinistic creeds or metaphysical subtleties, This, however, I think, will not be the case, if they are to be converted through the instrumentality of the young orthodox missionaries of the present day; for this would be but converting them from one error to another; or rather, fixing in their minds an erroneous opinion of a subject, about which they had previously no opinion or belief at all.

I think I am warranted in drawing the above conclusions from the *fact*, that the liberal class of the community are denounced as *heathens*, because they refuse to subscribe to certain tenets of human invention; from the *fact*, that the liberal minister is spurned from the pulpit, into which he used to be admitted on the most friendly and cordial terms, because a young man happens to possess it, whose zeal passes knowledge, and who thinks himself wiser than his betters; and from the *facts*, that the peace and harmony of towns and parishes are frequently disturbed and divided, and strife and contention excited among neighbourhoods, and even in families, by certain *itinerants* sent out and supported by orthodox societies, great and small, male and female.

With these facts before us, Sir, I say, without fear of contradiction, that it is time to act *understandingly and decidedly*. It is time earnestly to inquire, why these things are so? and to use all *christian* means to correct the procedure.

Let us endeavour to do away this contracted, exclusive spirit of religion (I will not say christianity) which is nothing better than superstition and bigotry; and for our missionaries to the Jews, let us select men of enlarged views, and liberal sentiments, of sound judgement and discriminating minds, who will be "vigilant, sober, of good behaviour, given to hospitality, apt to teach." Let such have the disposal of our bounties, and there will not be wanting many who will join heart and hand in aid of the scattered and despised Jews. PHILENUS.

† *See Mr Flint's Sermon.*

For the Christian Register.

Died in Duxbury, on the 8th March, Mr JOHN ALLYN, jr. aged 30 years, son of the Rev. Dr ALLYN.

It is the providence of God, which lays waste the hopes of man; which fixes limits to human life, that no art of man can transcend; and controls the course of human destiny, be our calculations and wishes what they may, not from mere caprice or an arbitrary sovereignty, not from an unconcern for the sufferings of his creatures; but according to the dictates of an unerring wisdom and an unchangeable goodness. It is the first duty of the christian without reserve to acquiesce in these appointments; and gratefully to acknowledge all those alleviations with which God is pleased to temper the severity of his judgements. In the case before us these alleviations are neither few nor small. We may be satisfied with life, when the high purposes of life seem answered; and be willing that our friends should take their departure, when we have reason to believe them prepared for that blessed change in their condition, which death must prove to the truly good. "To them to whom to live is Christ, to die is gain."

Mr Allyn, whose death we are now called to record, was distinguished from his childhood by a singular propriety and purity of conduct. No person remembers to have known him to say or do wrong, or ever willingly to give pain.—His talents were above mediocrity; they were solid rather than splendid; and he was remarkble for the industrious employment of his time. He held a very respectable rank in his class at college, and passed through this severe ordeal without reproach. In compliance with an early determination and the wishes of his friends, he entered the study of Theology; and after the regular course of preparation, he commenced preaching. This was too severe a trial of his strength. He had not the physical ability for this duty; and so great was his exhaustion, that even after the repose of a week, he was not sufficiently recruited for the ensuing public services. He was diffident and extremely reserved, and had so great an aversion to every thing like hypocrisy, that even the common and reasonable courtesies of refined life seemed in his view to partake too much of insincerity. These and other circumstances upon reflection satisfied himself, that he was not qualified for a profession, which obliges one, in a certain and innocent sense, to become all things to all men; and which, in our community, where preaching is so much a matter of sickening fastidiousness, vulgarly called taste, requires that a man should stand without shrinking under the lash of public caprice and censure, inflicted by the hands of those, in respect to whom it is not unreasonable to desire that they knew either a little less or a little more, and that they had as much concern for the power of religion on their own hearts and lives as they have for their own conceited opinions and the maintenance and propagation of their own dogmatical speculations. It is said too that he was discouraged from pursuing the profession, by witnessing, as he perhaps unjustly supposed, too much of ambition and the love of dominion among the ministers of a religion whose first requisite is a humble and teachable spirit; too much of envy and selfishness and bigotry, among the ministers of a religion, which taught the love of our neighbour as the second commandment in the law; and too much of a wrangling, censorious, exclusive, and vindictive temper, among the ministers of a religion, which requires us to receive with kindness those, who are weak in the faith, not to judge another's servant, to avoid doubtful disputations, and to remember that God is no respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted with him.

Leaving the profession of theology he undertook the instruction of youth; and in this if he was not as successful as he could wish to be, he certainly was as faithful as any man can be. He was kind, judicious, assiduous, and strictly conscientious in his duties, and secured to himself the affection and respect of his pupils. He was aware of the distinction between knowledge and undertanding; he was anxious that his pupils should comprehend what they were taught; he did nothing for show but every thing for use; he chose rather to guide than to carry his pupils; and he judged wisely that the business of education was not so much to communicate knowledge, as to put children in the way of acquiring it for themselves, by obliging them to rely much on the exercise of their own powers, and by training them to habits of industry, observation, and inquiry.

He was an enlightened and humble Christian; liberal in the best sense of the term; not bigotted, nor sectarian, nor superstitious, nor fanatical. The great reservedness of his character, and his dislike of all ostentation in religion, carried even to an extreme, prevented every thing like an exposure in public of that strong interest in the subject, which his intimate friends knew that he felt; but all, who understood his character, saw that he was always governed by the strictest principles of religious duty, and his perseverance in his useful labours even to the last, and the fortitude and serenity, with which he suffered and died, evinced a deep sense of his moral responsibleness and an entire resignation to the will of God. His friends dwell on his character with soothing and delightful complacency; and his humble, useful, and blameless life, his fraternal kindness, his filial affection and duty, and his unaffected piety encircle his cherished memory with the inextinguishable splendors of christian hope.

GENERAL INTELLIGENCE.

PAUPERISM. The late report of the Secretary of the State of New York to the Legislature, on the subject of pauperism, gives the following result of an examination of the pauper returns of the different states referred to:—

In New York, there is one permanent pauper for every 220 souls, and one occasional pauper for every 100.

In Massachusetts, one, for every *sixty-eight* souls, is a permanent pauper!!

In Connecticut, one for every 150.

In New-Hampshire, one for every 100.

In Delaware, one for every 227.

In the interior counties of Pennsylvania, one for every 339, and throughout that State, one for every 265.

In Illinois, there are no paupers supported at the public expense, or the number is so small, that no comparative estimate can be presented.

Among the recommendations of the Secretary's new plan for supporting the poor, we noticed the following, which deserve attention:

"That the excise duties be increased, and a tax be laid on the owners of distilleries of whiskey, and other ardent spirits, to compose a fund for the relief and maintenance of the poor."

"That no male person, in health, with the use of all his faculties, and being between the age of 18 and 50 years, shall be placed upon the pauper list, or be maintained at the public expense."

EDUCATION IN PORTUGAL. There are 873 elementary schools in Portugal, in 366 of which Latin is taught, and in 21 Greek and Rhetoric, in 27 Philosophy, natural and moral. The University and College at Coimbra, together, contain annually from 1280 to 1600 students. In 1819 all these establishments were attended by 21,401 pupils. Besides these national institutions, there are several others where youth are educated for particular professions. The annual average of books printed in Portugal between 1805 and 1819 amounts to ninety four.

GERMAN UNIVERSITY. The aggregate number of students at Gottengen, is 1532; of whom 286 study Theology, 858 Jurisprudence, 222 Medicine, and 190 Philosophy and Philology.

A letter from Germany states, that WASHINGTON IRVING has spent considerable time in Germany, particularly at Dresden, where his Sketch Book has been republished.

NEW COLLEGE. An application has been made to the Legislature of N. York, for $40,000, to endow a College to be established at Geneva, N. Y.

The Rev Dr Emery has been appointed President of Asbury college, in Maryland.

PROPOSALS have been issued to publish Count Minuloti's Travels in upper Egypt—Visit to the Great Pyramid of Sakkara—Temple of Jupiter Ammon, &c. &c. This will be a splendid work.

The great Orientalist VON HAMMER, has published another volume of Travels, in which are embraced accounts of Constantinople, Brussa, Olympos, Nicaca, Nicomedia, &c. *Com. Ad.*

ETHIOPIAN MIRROR &c. A new periodical work entitled the "Ethiopian Mirror and Christian Observer" is about to be commenced in Philadelphia. It is intended to be circulated, says the New York Observer, chiefly among the coloured population of the country, —to be their instructor, their advocate, their defender.

ANOTHER NEW PAPER. Proposals have been issued for the publication of a new paper, in Paris, Oxford county, Maine.

NEW SPECIES OF WHEAT. Captains Irby and Mangles lately brought from Arabia a peculiar species of wheat, which they have called Heshbon wheat, from Mount Heshbon (mentioned in Scripture) where they obtained it.—The ears are twice as large as those of ordinary wheat, of a more tapering shape and bearded. The weight of one ear was found to be 103 grains, Troy—the number of grains in the ear 84—and the length of the stalk 4 feet 1 inch. The weight of an ear of common English wheat was found to be 42 grains—the length of the stalk 4 feet 2 inches—the number of grains in the ear 41.

The Old State House and Museum in Philadelphia, have been near being destroyed. The chairs and benches in the Mayor's Court Room, were collected in a pile and set on fire.

The SUPREME COURT of the U. S. has terminated its session at Washington. Sixty-three cases have been disposed of, and 122 remain on the docket. An arrangement is imperiously required that would enable the court to sit longer. The last National Intelligencer contains a very long and very able opinion, delivered by Chief Justice Marshall, in the case of the *United States' Bank, against the State of Ohio.* The Court have decided that the Bank of U. S. may sue and prosecute in the Circuit Courts of the U. S. by virtue of its charter, and that the provision in the charter giving the power, is a constitutional provision.

MR PERKINS. It is with pleasure we learn that letters have been received in this city from London, communicating the test of Perkins' improvements on steam power. Public confidence in Mr Perkins' project did for a time decline; but an experiment with a fifteen horse power engine, applied in propelling a boat, has proved the practicability as well as importance of this invention. Large contracts have been made already for the use of the patent on this side the Atlantic.

Hartford paper.

At the Poor House Yard, Charlestown, S. C. the ground has been bored 239 feet in search of good water, without success. The boring has extended upwards of 200 feet below the bed of the river. Marine shells were found 70 or 80 feet down.

NEW HAMPSHIRE ELECTION. Returns having been received at the Secretary's office, it is ascertained that *no choice of Governor has been made by the people.*

FRUITS OF INTEMPERANCE, A late Philadelphia paper states that Lawrence Baker, of Bloomingburgh, N. Y. died on Sunday the 10th inst. in consequence of blows inflicted on him by his brother-in-law Stephen Clearwater;—and that the fatal occurrence was the result of intoxication. It is now stated that another murder, under similar circumstances has just been committed in Sullivan county, N. Y.

PIRACY AND MURDER. Capt, Hall, with his mate and cook, of the schooner Napoleon, of Yarmouth, were murdered by their own crew in the month of February, the night after leaving Maderia. Two Portuguese passengers were on board at the time, one of whom jumped overboard, and was drowned. The other made his escape to the shore in a boat, and gave information to the Government, who sent two barges in pursuit of the schooner, which was taken possession of, and carried into the harbor of Funchal, where the conspirators were safely lodged.

NAVAL. Master Command't Smith was sentenced to be cashiered for receiving merchandize on board the Hornet, at Vera Cruz—but in consequence of the circumstances of the case, and his long services, the Court recommended him to the mercy of the President, and he has been restored.

Lt. Kennon has been acquitted, but it seems the trial is not to be published, and he is ordered to the Pacific in the Peacock, to sail immediately, to join Com. Hull. There are some very mysterious hints about this case. The Secretary of the Navy has ordered that there shall be no more arrests of officers, except by command of the Department.

Congressional Proceedings.

The proceedings of the Senate during the week past have not been of a nature to excite much interest.

It is pleasing to learn that a petition was read and committed on the 19th, praying Congress to take measures for the abolition of Slavery, in the District of Columbia.

In the House on Friday and Saturday the Tariff bill was under discussion. The particular subject of debate was the duty of 4 cents per pound on imported tallow. Messrs Baylies, Reed, Livermore and Todd spoke in favour of the duty, and Messrs Webster, Cambreleng and Mercer opposed it. It was finally agreed to retain the duty.

The Tariff bill continued to be the chief subject of discussion during the rest of the week. One of the amendments to the bill was to impose a duty of ten cents per gallon on imported molasses. This motion was carried 100 to 88.

The editors of the National Intelligencer have expressed the opinion that the Tariff bill will pass the House of Representatives. If so, it is thought that the session will continue to the first of June.

ENGLAND AND ALGIERS.

A new war has commenced between Great Britain and Algiers. The events which led to it are not all known. It appears, however, that the Dey had violated the stipulation of the treaty negotiated by Lord Exmouth, in having made slaves of certain Christian captives:—That the British Consul remonstrated against this violation, and gave an asylum in the Consulate to some of these Christians:—That in consequence of this, the British Consulate flag was insulted by the Algerine officers:—That information of these proceedings was transmitted to the British Admiralty; and a brig of war, with secret orders, was sent to Gibralter, to join the frigate Naiad, and both to proceed to Algiers; where Capt. Spencer, of the Naiad, demanded the release of the Christian prisoners:—That the Dey refused:—That in the mean time, the British consul and family, and the English merchants, embarked on board the men of war; the English flag was taken down from the Consulate, and the treaty declared to be at an end:—And that on leaving the port, the British vessels attacked an Algerine corvette of 18 guns, and 100 men, and succeeded in taking her, and in releasing a number of Spaniards whom they were carrying into slavery.

It is stated, that Mr Shaler, our Consul at Algiers, has had a similar altercation with the Algerine government, the result of which is unknown. *Centinel.*

THE GREEKS.

A paragraph, under the date of Scio, says that the Greeks who had emigrated continue to return, and that the villages which were formerly deserted, are repeopled more and more every day. To favour the restoration of the island, the Pacha has drawn a line around the town of Scio, which separates it from all the villages, and rigorously forbids all Turks from passing this line, so that the Greeks may enjoy an entire security. When any of the Sciotes escape from their captivity, and return to these villages, they are not permitted to be retaken. *Daily Adv.*

When the intelligence reached Constantinople, that the Greeks had reconquered Scio, and threatened Smyrna, the sensation was so great as to produce a change in the Turkish ministry; and the men now in office are said to be of the moderate European party.

The late grand Vizier was exiled to Gallipoli; and and Galib Effendi, his successor, is said to have decreed a new levy of 30,000 men for the Morea.

The Turks lost 3000 men, with all their artillery, in raising the siege of Missolonghi, by Mavrocordato; who, also, cut two Turkish ships out of the gulf of Patras, one of which had on board 300,000 piasters; a piaster is just about a dollar. Mavrocordato was accompanied by Lord Byron, Col. Stanhope, and Lieut. Col. de Launay, the first of whom is said to stand at the head of the foreigners in Greece.

The Turks have threatened Lord Byron with decapitation if he should fall into their hands.

CORRESPONDENCE. *The second communication of "Candour" is received, and at his suggestion we omit the insertion of the one alluded to in our last.*

The communication of "T" is received.

The following errors escaped us in the third number of LUCAS; *for "abundant labours" read "more abundant labours"—for "civil visits" read "social visits"—for "we cannot fail to have remembered" read "we cannot fail to have remarked."*

INSTALLATIONS.

In Doun, N. Y. on the 18th Feb. Rev John M'Crea, over the Presbyterian Church and Society in that place.

In Williamston, Vt. March 4. Rev Joel Davis, over the Congregational Church and Society in that place.

In Palmyra, N. Y. on the 18th Feb. the Rev Benjamin B. Stockton, over the Presbyterian church and Society in that place.

MARRIED,

In Hingham, by Rev. Mr Brooks, Mr Waters Howard to Miss Eunice Hersey.

In Osterville, by the Rev. Mr Pratt, Capt. Bradford B. Williams to Miss Julia Ann, daughter of Benjamin Hallet, Esq.

In Marblehead, Mr David Blanchard to Miss Anna Horton—Mr Robert Curtis, merchant, to Miss Hannah Selman—Mr Samuel Kitchens to Miss Hannah Scott.

In this city, by the Rev. Mr Ware, Mr Eliphalet Jones to Miss Sarah P. A. Rust.

In Beverly, by the Rev. Dr Abbot, Mr Kimball Gallop to Sally, daughter of Capt. A. Obear.

DIED,

At Edgartown, Mrs Rachael Pease, wife of Capt. Obadiah Pease, aged 82. She was early distinguished for her piety and virtue, and for a faithful attention to all the domestic duties. Twenty years ago, she lost an amiable son, in consequence of which her mind was deeply affected, and she remained in a desponding and gloomy state for about eleven years, when she fell into total derangement, and remained so till the day of her death. Dark are the ways of Providence:—"Thy judgments are unsearchable and past finding out."—*Communicated.*

On Sunday morning last, Rev. THOMAS CARLILE eldest son of Colonel John Carlile, aged 32. His death bereaves a large family of a beloved protector and friend—severs the strong ties of filial and fraternal affection, and deprives society of a sincere friend to its best interests. The deceased was graduated at Brown University in the year 1809, and having embraced the clerical profession, was established as the Rector of St Peter's Church, in Salem (Mass.) The duties of his sacred and responsible office he continued to perform with intelligence and faithfulness, till his declining health imposed on him the necessity of resigning his Rectorship. Soon after this event, he removed to his native town, still cheered by hopes of recovery, which were not destined to be realized. The power of that gospel which he preached sustained him amid the pains and languor of a protracted malady, and enabled him, as the shadows of death gathered around his short day, to look in comfort and in peace beyond the "dark valley," to an inheritance incorruptible, undefiled, and that fadeth not away.—*R. I. American.*

In Salem, Miss Eunice Brown aged 84—Miss Bethiba Archer, aged 20.

In Plymouth, Capt. William Davis, jr. aged 38.

In Dublin, N. H. on the 4th ult. Mrs Susanna, aged 70 widow of the late Mr Converse Spring, of Peterboro.

In Easton, on the 26th ult. Mrs Abigail, wife of Mr Alexander Keith, aged 53.

Deaths at Philadelphia, last week, 95, including of Consumption 22, Small Pox 16.

In Montreal, March 14, suddenly, of apoplexy, Rev. Thomas Hill.

Off Maderia, (barbarously murdered by some foreign sailors) Capt. Joshua Hall, master, and Mr Jabez Howes, mate, of sch. Napoleon, both belonging to Dennis.

In Nantucket, Mrs Mary Swain, wife of Mr Abner Swain aged 43. She had fallen (probably in a fit) into the fire, where she was found, burnt to death.—Miss Nancy Stetson aged 20.

In Brownfield, Rev Jacob Rice, Pastor of the Congregational Church in that place, aged 84.

In this city, Mr Samuel D. Ward, aged 28.

In Exeter, Mrs Martha Sullivan, wife of Hon. George Sullivan.

In Amherst, N. H. on Sunday last, Frederick French, Esq.—a man much respected and esteemed.

In Plymouth, a child of Mr Stephen Rodgers, aged two years. Its death was occasioned by falling into a tub of hot water.

The Deaths in Philadelphia, in the year 1824, were 4600—Births, 5813.

In Portland, the Hon. Matthew Cobb, aged 67, an eminent merchant.

In St Louis, Missouri, Hon John R. Jones, Judge of the Supreme Court of that State, aged 65.

Collection of Hymns.

NEXT month will be published, a third impression of the second edition of the NEW-YORK COLLECTION OF HYMNS.

An index of first lines is added to the second edition, and many other improvements will be found to have been made in it. The work being now stereotyped, Societies who adopt it are guaranteed against any typographical errors, or future alterations, except such additions as may be thought advisable to make, and which will always be published separately, and in a form to be bound up with the present volume.

It would be invidious to make any comparisons of this Collection with others professing similar objects and founded on similar principles. The compiler of the New York collection wishes to see the success of those principles, and he is willing to believe that the public are sufficiently enlightened to institute a comparison of the merits of the different works offered to their acceptance.

The supply of the New York collection, has been, for a time interrupted by the unexpected demand for the last impression. Arrangements are made to prevent this in future.

☞Orders for the work will be received at the counting room of the Christian Register. April 2.

Dr Harris' Sermon.

FOR sale at this office a few copies of "A Sermon preached at the Thursday Lecture in Boston, August 15, 1816, by THADDEUS MASON HARRIS, D. D. Minister of the First Church in Dorchester."

WANTED Nos. 45, 47, and 51, of the first volume of the Christian Register. A liberal compensation will be given at this office for either of the above numbers.

Deacon Holmes' Letter.

FOR sale at this office a few copies of "A Letter from DAVID HOLMES, to the Church of Christ in Amherst, N. H.

POETRY.

From the N. Y. Commercial Advertiser.

They poured the red libation forth,
And fill'd the golden bowl;
I dashed it on the famish'd earth,
And spurn'd its base control,—
And said—no more my peace shall be
A victim to thy treachery!

They wove of Fame, the blooming wreath,
My brow the chaplet twin'd;
My foot I trod the flowers beneath,
And gave them to the wind,—
And said—my heart no more shall trust
To that which is itself but dust!

They brought me Beauty's child, and gave
To me her fairy form;
Death came! She fill'd the silent grave—
Fed on her cheek the worm;
I lov'd, yet said—no more will I
O'er flower so frail, in sorrow sigh!

They brought me then a spirit sweet—
RELIGION, ever fair;
My tears bedew'd her holy feet,
My soul arose in prayer,—
And said—Fame, Pleasure, all farewell!
Blest Spirit! thou hast broke their spell!

Miscellanies.

[SELECTED FOR THE REGISTER.]

In the fourth century, those applauses which had formerly been confined to theatres or the forum, were permitted in the christian church. The preacher was frequently interrupted by the cry of "*Orthodox, Orthodox*," and clapping of the hands and feet. Chrysostom was applauded in the great church at Constantinople, by the people's waving their plumes, their handkerchiefs, and their garments; and by others' laying their hands on their swords, and exclaiming *Thou art worthy of the priesthood!*—Gregory's Christian Church, p. 51.

—

On perusing Dr Parr's *Tracts by Waburton*, &c. I was peculiarly pleased with the following eloquent description of CHARITY:—"*Charity* never misrepresents; never ascribes obnoxious principles or mistaken opinions to an opponent, which he himself disavows; *Charity* is utterly averse to sneering, the most despicable subterfuge of an impotent objector; *Charity* never supposes that all sense and knowledge are confined to a particular circle, to a district, or to a country; *Charity* never condemns and embraces principles in the same breath,—never *professes* to confute what it *acknowledges* to be just,—never presumes to bear down an adversary with confident assertions; *Charity* does not call dissent insolence, or the want of implicit submission a want of common respect."

—

RELIGION is the only balm for a wounded spirit. It is the only sure staff for the weary traveller through this wilderness of misery and sin. What an inexpressible grace does it throw over the countenance and actions of its votaries! It purifies, it adorns, it ennobles our nature. By it we are lifted far above the little considerations of an existence short as the winter twilight, and unimportant as the faint vision of a distant star. We are led by its influence to contemplate "the first good, the first perfect, and first fair;" and as without the aid of a telescope, the shipwrecked mariner could never discern in the far-off horizon the vessel that is to bring him relief, but might abandon himself to despair,—so without religion man's views would be confined to a narrow circle of melancholy incidents and thoughts; and he might give his mind to the dreadful idea, that this earth was his only home, and that death was an eternal sleep. But now he soars in certainty to other worlds of endless duration, where he shall join his parents and friends in the presence of a common and merciful God.—*Monthly Anthology.*

—

There is a story in one of Dr Jortin's works, which is good, principally because it displays the manner in which he enlivens his writings, and relaxes the severe brow of Ecclesiastical History. "Since it is sometimes so nice a thing," says he, "to settle the boundaries between orthodoxy and heterodoxy, the only way to be safe is to imitate the prudent monk, who, when Satan would have drawn him into heterodoxy by asking his opinion upon a certain point, answered, *Id credo quod credit ecclesia.* But *Quid credit ecclesia*, said Satan. *Id quod ego credo*, replied the monk.

—

The Rev. Mr Whiston, so well known in the literary world for his writings, being one day in discourse with the late Lord Chief Justice King, who was brought up at Exeter, a rigid disenter, a debate arose about signing articles which men do not belive, for the sake of preferment; which the Chief Justice openly justified, "because, said he, "we must not lose our usefulness for our scruples." Mr Whiston, who was of quite an opposite opinion, asked his lordship, "If in their courts they allowed of such prevarication?" He answered, "They did not." "Then," said Mr Whiston, "suppose God Almighty should be as just in the next world, as my Lord Chief Justice is in this, where are we then?"

—

Sigismund, Emperor of Germany, being one day asked what was the surest method of remaining happy in this world, replied, Only do in health what you have promised to do when you were sick.

To the Editor of the Old Colony Memorial.

SIR,—the Author of the *Military Journal*, having transmitted to the venerable LA FAYETTE a copy of that work, has been honoured with the following letter in return, which you have liberty to publish in the Memorial. The wax seal on the letter is impressed with an elegant and perfect likeness of his illustrious patron, WASHINGTON; and the contents evince the entire devotedness of that celebrated personage to the welfare of our rising empire.

Copy of a letter from the Marquis La Fayette, to Dr James Thacher.

La Grange, January 22, 1824.

My dear Sir,

Your most welcome favour, June 12th, and the precious gift which accompanied it, have been a long time on the way to me, but they have been received with lively gratitude, and have afforded me inexpressible delight.—Old, dear recollections, happy years, and beloved friends, have at once reappeared before me. The form of a journal is most pleasing to a contemporary brother soldier, who loves to enjoy, day by day, every remembrance. I want words to tell you how happy, how deeply interested I have been in the perusal, and reperusal of your excellent book; nor do I hesitate to proclaim the impression it has made upon me, although the particular kindness, with which I have been treated, ought to put me in guard against the charge of grateful partiality. I thank you, my dear sir, for the justice you have done my filial love for our venerated Commander in Chief, to the mutual affection which bound me to my companions in arms, and namely to the dear light infantry, many of whom are no doubt living in your part of America, although so many of my brother generals of the time are now no more. I thank you for having related the testimonies of benevolence, with which I have constantly been blessed by the people of the United States and their representatives. Nor can I refrain from thanking you for the quotation of some expressions of a farewell speech to Congress, which appears luckily adapted to the noble part the United States are now taking in defence of American independence and freedom against European despotism and aristocracy. Genuine and unmixed liberty, of which *Fanueil Hall* has been the cradle, shall thrive under the protection of the flag of the freest nation on the globe.

You invite me, dear doctor, to the happy shores where so many unutterable emotions await me. Far I am from giving up the delightful hope; yet at this critical moment a sense of duty keeps me on the European side of the Atlantic; but should it not only call me as formerly, but even permit me to cross over to you, be certain no time should be lost.

Your dedication to my excellent friend BROOKS has given the book an additional merit for me. Receive the expression of my gratitude, attachment, regard and good wishes.

LA FAYETTE.

DR JAMES THACHER, *Plymouth, Mass.*

MODERN CONVERSATION.

Extracts from an Essay in the Portland Gazette.

If we except a very small number of persons who serve as remembrancers of the last age, who seem yet to retain a faint recollection of its charms, and who in so doing, despise the unnatural and unmeaning ceremonials of the present, not one trace of that "pure interchange of thought," that "sweet unity of sentiment with soul," once so justly the praise of accomplished minds, now remains to cheer the gloom with which an almost impenetrable mass of dullness and frivolity has enwrapped modern conversation.

Visit one of our fashionable parties. Observe the address of one gentleman to another. And, what is it? An incongruous mixture of silly observations on unimportant, and equally foolish subjects. Perhaps, a few trite maxims applied without meaning, and if the gentleman affects to be very learned, perhaps a few quotations, extracted without taste, and recited like the badly conned lesson of some muttering schoolboy. If the conversation has for its subject the last Assembly, or a fashionable Ball, then ideas and words are in endless profusion.

What is called a ladies' man is a ridiculous un-idead coxcomb, and yet he is permitted to reign paramount in the assemblies of taste and fashion, and lord it over those who are in all respects his superiors. See him address himself to a modern belle, and listen awhile to their conversation. "Have you read the last Waverly, Me'm? What do you think of the characters, Me'm? Very fine writer that Scott. I think he draws human nature divinely. Cooper never will equal him, in my opinion. Though by the way, I think his Spy is not without merit, Me'm. Have you read Lord Byron's last poem? His Lordship has his own pleasant way of telling stories." "O," says the lady, "his Lordship is very charming, very charming indeed; so sublime, so beautiful, I declare, I felt 'rapt, inspired,' as somebody says. I really"—"Yes, Me'm; was you at the last Assembly, Me'm? The beautiful M— did you see her, Me'm? Very beautiful, very beautiful indeed, Me'm.—But really, I dont think her so handsome as you are, Me'm." "O, you flatterer," says the lady, and thus ends the scene. And now, it may be asked, whither does all this tend? I answer, does it not go far to prove the position before laid down, that, when conversation is vitiated, there must be some defect in national mind and manners? It certainly has this appearance.—Though it does not prove that the public mind is absolutely vicious, it does prove that national spirit has decayed, and that the genius and refinement of our ancestors has no place in the minds of their descendants. There is no one, I think, who on reviewing the chronicles of other times, on perusing the records of the wit, the talent, and classic taste in speaking, so evident in the conversation of former ages, and on contrasting them with the debasing and degenerate language so much in vogue at the present day, but must acknowledge our too evident inferiority. Yes, in this age of refinement, this age of noble thoughts and noble deeds, the fair and the brave, the virtuous and the wise can content themselves with insipid and unmeaning talk, such as in other times, none but children could use without a blush.

WELSH INDIANS.

The Welsh have a tradition that one of their princes by the name of Madoc, sailed from Wales about the year 1170, with 300 men, and never returned: and some authors imagine that they settled in America, and report that a tribe of white Indians, who speak the Welsh language, now inhabit some part of the country west of the Mississippi. In December 1822, a gentleman in Wales wrote a letter to Rev. E. Chapman, one of the American missionaries stationed among the Osages, requesting information respecting a tribe of Indians inhabiting the Rocky Mountains, near Santa Fe, and furnished him with a small vocabulary of Welsh words, to ascertain whether these Indians had any knowledge of the Welsh language. Mr Chapman, in his reply, states that he had been informed by a party of hunters, that the *Navehoes*, a singular people, live in the midst of the mountains, N. W. of Santa Fe; that they cultivate all kinds of vegetables; possess herds of cattle, horses, sheep, &c.; do not live in villages, but on their plantations; manufacture various articles of clothing; and dress unlike all other Indians. The men cultivate the earth and tend the flocks, and the women attend to domestic affairs. They have large churches and their own native priests, and refuse to admit the Spanish clergy. Their weapons resemble those of the ancient Britons. Mr Chapman had no opportunity to compare their language with the Welsh.

There is very little probability, in our opinion, that these Indians will turn out to be the descendants of Madoc and his friends. There is more reason to suppose that they derived some of the arts of civilized life, and some knowledge of christianity from their neighbors, the Spaniards.—*Hampshire Gaz.*

From the London Morning Chronicle.

NEWSPAPERS.

MR EDITOR. With reference to a late article in your paper respecting Newspapers, I should be glad if you, or any of your correspondents, would inform me whether the "*Gallo-Belgicus*" or "Mercurius Gallo-Belgicus," mentioned by Beaumont and Fletcher, Ben Jonson, May, and others, was an English or a foreign journal.—May, in the opening scene of his "Heir," says

"that 'tis believed,
And told for news, with as much confidence,
As if 'twere writ in *Gallo-Belgicus*."

The Editor of the *Ancient British Drama*, in a note upon these lines, remarks that "Gallo-Belgicus was the name of the first Newspaper published in England." This assertion he grounds upon the following words of Cleveland, in his *Character of a London Diurnal*: "The original sinner of this kind was Dutch, *Gallo-Belgicus*, the Protoplast, and the modern Mercuries, and *Hans en Kelders*." But this passage might be adduced to prove, that the Dutch themselves may lay claim, not indeed to the invention of Newspapers, but to their introduction in a printed form. From the whole tenor of the note, however, it is clear that the writer was not aware of the existence of the paper in the British Museum.

I am not a little surprised that this should have escaped the atteetion of D'Israeli, in his researches upon the subject. GAZETISA.

ARCHBISHOP FENELON.

"The principal attention of the amiable Archbishop Fenelon," says Mr Butler, "was directed towards the French labouring peasantry. He appears to have felt strongly the hardship of their lot. A curate complained to him, that after evening service on Sundays, his parishioners, in spite of his remonstrances, would dance. My dear friend, replied Fenelon, neither you nor I should dance, but let us leave these poor people to dance as they please; their hours of happiness are not so numerous.

EMPIRICISM REPROVED.

When the revolutionary government of France, at the suggestion of the National institute, attempted to introduce a new metrology, by dividing the quadrant of the meridian into one hundred, instead of ninety degrees, a French navigator, finding himself much perplexed in the practical application of this new theory, sarcastically recommended to the Assembly, a decree, that the earth should perform four hundred revolutions in a year!—*Adams' Report on Weights and Measures.*

HONEY BEES.

An easy method of taking the honey without destroying the bees, is generally practised in France:—In the dusk of the evening, when the bees are quietly lodged, approach the hive, and turn it gently over. Having steadily placed it in a small pit, previously dug to receive it, with its bottom upwards, cover it with a clean new hive, which has been properly prepared, with a few sticks across the inside of it, and rubbed with aromatic herbs; then having carefully adjusted the mouth of each hive to the other, so that no aperture remain between them, take a small stick, and beat gently round the sides of the lower hive for about ten minutes, in which time the bees will leave their cells in the lower hive, ascend, and adhere to the new one. Then gently lift the upper hive, with all its little tenants, and place it on the stand from which the other was taken. This should be done some time in the week proceeding Midsummer-day, that the bees may have time, before the summer flowers are faded, to lay in a new stock of honey, which they will not fail to do for their subsistence during the winter.

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The following paragraph from an English Magazine of 1783, announces the first appearance of the American flag in a British port:—

THE THIRTEEN STRIPES. The ship Bedford, Capt. Moores, belonging to the Massachusetts, arrived in the Downs the 3d of February, passed Gravesend the 4th, and was reported at the custom house the 6th inst. She was not allowed regular entry until some consultation had taken place between the commissioners of the customs and the lords of council, on account of the many acts of parliament yet in force against the rebels in America. She is loaded with 487 butts of whale oil, is American built, manned wholly by American seamen, wears the rebel colours, and belongs to the Island of Nantucket, in Massachusetts. This is the first vessel which displayed the Thirteen Rebellious Stripes of America in any British port. The vessel lies at Horsleydown, a little below the Tower, and is intended to immediately return to New-England.

Private School.

MR C. C. SEWALL, will open a private school in the Village of Dedham, near Rev. Mr Lamson's Meeting house, on Monday April 5th.

The course of instruction will include all the branches usually taught in private Schools.

Terms. English Studies, $5 per quarter. Latin, Greek &c. $6 to $10 do.

A few scholars may be boarded with the instructer. Terms $150 per annum, including tuition.

Refers to Col. JOSEPH MAY, Dea. SAMUEL GREELE, *Boston.* Rev. A. LAMSON, JAS. RICHARDSON, Esq. *Dedham.*

Young Ladies School, East Bridgewater.

THE Proprietors have the pleasure of informing the public that they have engaged Miss Bathsheba Whitman to take charge of the Young Ladies' school in this place the ensuing season. Her reputation as an instructress is too well known to need any comment. The school will commence on the second Monday in May. Application for admission may be made to Miss Whitman or to the subscriber.

S. L. MITCHELL, *for the Committee.*

East Bridgewater, March 19.

PROPOSALS for publishing by subscription, at this office, the

Recollections of Jotham Anderson.

The work which it is proposed to publish under this title will be composed of a series of papers which appeared during the past year, in the Christian Register. To the readers of this paper no recommendation of the proposed work is needed. The universal and warm approbation that has been expressed of these numbers is sufficient proof of their high value. At the repeated suggestions of judicious friends, we have been induced to *solicit* and at length have *obtained* the consent of the author to publish the first sixteen numbers in a separate form.

The work will be published in a duodecimo form, on a new type and fine paper, and will contain about 120 pages. The price to subscribers, neatly bound in boards, will be 37 cents. March 12.

Mr. Flint's Sermon.

JUST published, and for sale at this office, "A Discourse, in which the doctrine of the Trinity is examined; and some remarks made on Calvinism; delivered at Cohasset, in two parts, on the morning and afternoon of Lord's Day, December 7, 1823—by JACOB FLINT, Minister of that town." March 12.

Smooth Preaching.

THIS valuable little tract is for sale at the Counting Room of the Christian Register, price 8 cts. single, 75 cents per dozen, $5,00 per hund. Feb. 20.

Mr Pierpont's Sermon.

JUST received, and for sale at the Counting Room of the Christian Register, price 17 cents, "What think ye of Christ?" A Sermon preached at Newburyport, Sunday, October 26, 1823, by John Pierpont, Minister of Hollis-street Church, Boston. *Second edition.* Feb. 20.

CHRISTIAN REGISTER:

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CH

VOL. III.

Miscellanies.

ON THE BIBLE.

The following verses are prefixed to an edition Bible, printed at Amsterdam in the year 161 an edition printed at Edinburgh, 1610. very clear that Dr Watts has borrowed som from them in his 119th hymn, book II.

Here is the spring where waters flow,
To quench our heat of sin;
Here is the tree where truth doth grow,
To lead our lives therein.

Here is the judge that stints the strife,
When men's devices faile;
Here is the bread that feeds the life
That death cannot assaile.

The tidings of salvation deare
Come to our eares from hence;
The fortress of our faith is here,
And shield of our defence.

Then be not like the hogge that hath
A pearle at his desire,
And takes more pleasure in the trough,
And wallowing in the mire.

Read not this booke in any case
But with a single eye;
Read not but first desire God's grace
To understand thereby.

Pray still in faith with this respect
To fructifie therein,
That knowledge may bring this effect
To mortifie thy sin.

Then happie thou in all thy life,
Whatso to thee befal;
Yea, doubly happie shalt thou be
When God by death thee call.

EXTRACTS

from a very sensible American writer, on the of the doctrine of the trinity.

"In Egypt, and the adjacent countries greatest part embraced the opinion of O who held that the *Son* was *in God* that *reason* is *in man*; and that the Holy Ghos nothing more than the *divine energy* or *force.*"

Both according to Mosheim and Milner gen was remarkable for giving an alleg meaning to the language of Scripture flourished in the third century, and, acc to Mosheim, "he was a man of vast and u mon abilities, and the greatest luminary Christian Church which his age exhibi view!"

Another passage from Mosheim may n introduced, which is of considerable impo in the present inquiry. In page 423, vol Doctor states, that in the year 381, Theo called a council, which convened at Co nople, and says, "A hundred and fifty b who were present at this council, ga *finishing touch* to what the council of Ni *left imperfect*, and fixed in a full and deter manner the doctrine of *three persons in o* which is as yet received among the gen of Christians."

From this passage it is evident, that opinion of Mosheim, the Nicene coun not, in any definite manner, affirm the d of three persons in one God; yet he s they did something towards that doctri *left it imperfect.* But the obliging Doc told us in the most unequivocal language *the doctrine of three distinct persons in* had its "*finishing touch*," and was adopt article of faith. It was in the year 38 56 years after the council of Nice. U it does not appear that any church or a cil had, in a definite manner affirmed trine.

Had this doctrine been of divine orig of such infinite importance as some ha posed, we might naturally expect to fin had received its "*finishing touch*" in th oracles. But since it is not to be foun Bible, we cannot blame the Doctor for ing of the doctrine as the *work of me* can we much wonder that the "*finishin* was delayed till so near the close of th century, as the year A. D. 381.

The fourth century was very fruitf *ventions* in favour of the doctrine of th sons in one God. Mr Milner has reco *invention* of this century, and named th He says, "Flavian was the first who the doxology, 'Glory be to the Fathe Son, and to the Holy Ghost.'" vol. ii.

Before I had read this account, I ha several doxologies in the Bible, but n which the Holy Spirit is so much as And I was glad to find, in Mr Milner, *by whom this invention*, and *innovation* tian worship first took place. But if Spirit be a person, and equal with th is it not astonishing that neither Chri apostles, nor any christian before Fla taught the church to include the S person, in a doxology or ascription o And the circumstance that "Flavia